

The Holmes County Farmer.

ESTABLISHED A. D. 1826.]

MILLERSBURG, OHIO, THURSDAY MORNING, NOVEMBER 14, 1861.

[NEW SERIES—VOL. 23—NO 39.]

Business Directory.

REED & CRITCHFIELD.
ATTORNEYS AT LAW, Millersburg, Ohio.
Office—Up stairs in Critchfield's Corner Block, opposite the Court-house. n204f.

D. S. UHL.
ATTORNEY AT LAW, Millersburg, Ohio.
Office—In Recorder's Office, east of th. Court House. n204f.

W. M. TANNENHILL.
ATTORNEY AND COUNSELLOR AT LAW, Millersburg, Ohio. Office two doors east of the Bank, up stairs. n204f.

J. E. ATKINSON.
DENTIST, Millersburg, O., will perform all operations in his line with neatness and in the latest style. 304f.

J. P. ALBAN.
DENTIST, Millersburg, Ohio, Artificial Teeth inserted, from one to an entire set, on gold silver or vulcanite base. All operations skillfully performed. Satisfaction warranted.
Rooms, three doors west of Weston's Saloon, Jackson Street. n41.

DR. C. W. RUVINGER.
PHYSICIAN & SURGEON, Middletown, O.
Professional calls promptly attended to. Sept. 12, 1861. n204f.

DRS. BOLING & BIGHAM.
PHYSICIANS & SURGEONS, Millersburg, O.
Office on Main street, formerly occupied Dr. Irvine. n204f.

T. MCG. EBRIGHT, M. D.
Physician & Surgeon,
MILLERSBURG, O. Office—on Jackson st. nearly opposite the Empire House. Residence—on Clay street, opposite the Presbyterian Church. n204f.

DR. A. A. CRUMP.
GERMAN & ENGLISH BOTANIC Physician, Millersburg, O. Office—on the East end of Main street, four doors above the Public square. n204f.

N. P. MCCORMICK.
WATCH AND CLOCK MAKER, One door east of S. R. Weirich's Hardware store, Millersburg, Ohio. 35-4f.

A. B. FRY.
WATCH MAKER & JEWELER, Main Street, Three Doors West of Weirich's Hardware Store, Millersburg, Ohio. n204f.

JAS. HEBRON & SON.
DEALERS IN English, German and American car Hardware, Cutlery, Oils, Paints, Glass, Fine Doors Saddlery, and Coach Trimmings. n204f.

EMPIRE HOUSE.
H. M. LEE, Proprietor, Main Street, Millersburg, Ohio. n5.

OHIO HOUSE.
I. HOSWORTH, Proprietor, west end of Main Street, Millersburg, O. 1/2 Stage Office Daily Line of Coaches to Coshocton. n204f.

A. J. BELL.
COUNTY RECORDER AND NOTARY PUBLIC, Millersburg, Ohio. He is at all times ready to furnish, fill up, and take acknowledgments of all kinds of Deeds, Conveyances, mortgages, and powers of Attorneys, and Record the same, take Depositions to be used in any of the courts of this State. Also, Protest Notes, Bills of exchange, &c. His Office is in the County Recorder's office. n204f.

SPARTAN LODGE NO. 126.
OF Free and Accepted Masons, meet the Friday on or preceding the full moon in every month, at the Masonic Hall.
J. W. VONDER, Secretary.

HERZER & SPIEGEL.
SUCCESSORS TO
E. STEINBACHER & CO.,
Produce and Commission Merchants,
DEALERS IN
FLOUR, GRAIN, MILL STUFFS,
SALT, FISH, WHITE & WATER LIME, &c. &c.
AND PURCHASERS OF
Wheat, Rye, Corn, Oats, Wool,
SEEDS, DRIED FRUIT, BUTTER, EGGS, &c. &c.
HERZER & SPIEGEL,
MILLERSBURG, Ohio.
May, 26, 1861.

BAKER & WHOLE.
Forwarding and Commission Merchants
AND DEALERS IN
SALT, FISH, PLASTER, WHITE & WATER LIME,
FLOUR, GRAIN, MILL STUFFS, &c. &c.
Flour, Wheat, Rye, Corn and oats
CLOVER AND TIMOTHY SEED.
UTTER, EGGS, LARD, TALLOW
Small kind of DRIED FRUIT.
WAREHOUSE MILLERSBURG, OHIO.

GROCERY STORE.
GODFREY ITNER has removed his
Grocery and Provision Store
To the Rooms formerly occupied by
FRY'S Jewelry store.
His goods are of the very best quality, carefully selected
and will be sold on Short Prices.
All who want to buy the best quality of
GROCERIES
should call.
April 26, 1860. G. ITNER.

J. EBERHARDT'S,
Manufacturer and Dealer
IN ALL KINDS OF
AMERICAN AND ITALIAN
MARBLE WORKS.
Monuments, Tombstones and Head Stones on hand and made to order on the shortest possible notice, and at such low prices that will astonish the natives.
J. EBERHARDT,
Shop on Jackson street.
April 26, 1860.

B. B. STAFFORD,
HAS OPENED A
Wholesale Liquor Store,
in the Rooms heretofore occupied by Mulvaney's Store,
MILLERSBURG.
Where pure quantities of all kinds of liquors can be
bought at the lowest city price.
B. B. STAFFORD.
April 26th, 1861. 104f.

NOTICE.
UNION LINE EXPRESS COMPANY.
BENJAMIN COHN
Having been appointed local agent of this company, in
MILLERSBURG, OHIO,
would say to the business public that they are located
up town at the store of Benjamin Cohn, where all matters
pertaining to the transportation of Goods, Stoves, Glass,
Valuables, Merchandise, or Produce, will receive due
attention and prompt dispatch.
Our Express leaves the office daily in charge of our
Messengers on fast passenger trains to all accessible
parts of the State and Canada.
Collections with or without goods will be made and
promptly returned.
Special and satisfactory notes given to regular
shippers of Butter, Eggs, Poultry &c., to foreign markets.
Wm. HEWITT, Sup't.,
Cleveland, O.

Poetry.

PROCRUSTINATION.

BY CHARLES MACKEY.

If fortune with a smiling face,
Strew roses on our way,
When shall we stop to pick them up?
To-day my love to-day.
But should the frown with face of care,
And talk of coming sorrow,
When shall we grieve if grief we must?
To-morrow, love, to-morrow.

If those who've wronged us own their fault,
And kindly pity pray,
When shall we listen and forgive?
To-day, my love to-day.
But if stern justice urge rebuke,
And warn from memory borrow,
When shall we chide, if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt
Are harmed unless we pay,
When shall we struggle to be just?
To-day, my love to-day.
If it seems justice urge rebuke,
And plead us ruin through,
When shall we weigh his breach of faith?
To-morrow, love, to-morrow.

If love estranged, should once again
His gentle smiles display,
When shall we kiss the proffered lips?
To-day, my love to-day.
But if he would indulge regret,
Or dwell with by-gone sorrow,
When shall we weep, if weep we must?
To-morrow, love, to-morrow.

For virtuous acts and harmless joys,
The minutes will not stay;
We've always time to welcome them,
To-day my love to-day.
But care, resentment, angry words,
And unavailing sorrow,
Come far too soon, if they appear,
To-morrow, love, to-morrow.

THE EMPTY CRADLE.

In the still quiet chamber,
There's an empty cradle-bed,
With a print upon the pillow
Of a baby's shining head,
'Tis a fair and dainty cradle;
Downy, soft the pillows white,
And the blanket is of fine blue,
Like a little form to-night.

Once the mother sat beside it,
When the day was growing dim,
And her pleasant voice was singing,
Soft and low a cradle hymn.
Now there's no more need of singing,
For the cradle is empty,
And the baby gone to sleep.

Little head that used to nestle
In the pillows white and soft,
Little hands whose restless fingers
Folded there in dreams so oft;
We miss the precious little head,
Underneath the church-yard daisies
They have laid you all away.

Ah, the empty, useless cradle!
We will put it out of sight,
Lest our heart should grieve too sorely
For the little one to-night.
We will think the low safe forever,
In the better fold above,
The young lamb for whom we sorrow
Resteth now in Jesus' love.

Miscellaneous.

A Grand Truth.

The Chicago Times utters a grand truth in the following quotation—a truth as patent to all unprejudiced minds as the light of the sun at noonday:

Abolition is the primary cause our difficulties—not slavery. Slavery is constitutional, abolition is not—slavery was entitled to be let alone within its proper sphere; abolition arose and assailed it, and undertook to teach the people by plucking the Union in deadly peril. It is the mission of the Democracy, joined by other conservative people, to bring it of this terrible chaos. We pray Democrats never for a single moment to lose sight of this grand truth.

Another Gallant Retreat.
In the case of the late battle on the Potomac, we are informed by telegraph that our forces "retired in good order." We never retreat—we are never routed—never defeated. We either "retire," or "fall back." For instance, Bull Run we "fell back" upon Fairfax Court House, and subsequently on Washington; and at Springfield, Missouri, we "retired" a distance of twenty-four miles, without stopping. But the rebels never "retire" nor "fall back"; they are either "ignominiously defeated" or "terribly cut up!"

Swindling the Government.
In every paper published in Chicago, Cincinnati, New York, Philadelphia, and all the large cities, may be found exposures of the schemes of Government officials to swindle the Government. There are a thousand means of doing so, and the stupendous system of swindling carried on in the several Departments is indeed alarming. Most officers consider the present unhappy strife not a war for the Union, but a conflict that enables them to fill their pockets.

The Right Talk.
The Providence Post says: "We join heart and hand with the Boston Post in saying: let the abolitionists be sifted from the Republicans, and the secessionists from the Democrats, and then all the rest join hands for the support of the Constitution and the Union."

Minnesota Election.
The Minnesota Statesman, published at St. Peter, Oct. 26, in speaking of the late election, says:

"Election news comes in slowly, but sufficient has been received to believe that five Democratic Senators have been elected—a gain of three—and that there has been a gain of about five members in the House. The Governor's majority, which is higher than any other on the ticket, will not be more than from three to four thousand. It will thus be seen that the Democrats have made a gratifying gain. Another revolution of the wheel will bring the Democracy out all right."

The love of pleasure betrays us into pain; and many a man through love of ease has become infamous.

He who knows his ignorance is the possessor of the rarest kind of knowledge.

Opposing the Administration.

The ultra anti-slavery men of the North begin to show their opposition to Mr. Lincoln. The *Liberator* and *Anti-Slavery Standard* do not disguise their contempt for the present Administration; and papers like the *New York Independent*, the *Tribune*, the *Times*, and others, follow at a greater or less distance behind. There is a host of them that show that only the opportunity is needed for them to speak as they never before have.—Newburyport (Mass.) *Herald*.

It is the conduct of these men and presses which has done as much to involve our country in its present difficulties as the action of the Southern rebels; and the traitorous language of the Boston *Liberator* every week—of Phillips, whenever he speaks, and of Sumner and all others of their ilk, is as revolutionary politically demoralizing and tends as directly to involve the nation in general anarchy, as any uttered South of Mason and Dixon's line. The brazen declaration of the Boston *Liberator* which has stood at the head of its column for years and years in large and conspicuous type, that "The United States Constitution is a covenant with the Devil and a league with Hell," is a constant insult to the Government of the country, an infamous libel upon the achievements of our nation's independence, and a daring and insolent invitation and encouragement to the sedition which is now cursing our land with misery, and oppressing it with sorrow. We were told by this class of men when the consequences of their conduct was predicted many years, that the Union was in no danger, civil conflict was impossible, the first indications of violent revolt would be repressed by overwhelming power, the social intercourse between the States and the reciprocity of trade were mere bagatelles, the negro was all that was worthy of consideration, that it was our duty to regulate the domestic institutions of our neighbors—the morals of our companions were the subjects that lay upon our consciences, not our own shortcomings—we had but to revile our fellow men to gain the kingdom of Heaven and secure a millennium. These were the promises made by those whose action has been one of the principal causes of the overshadowing calamities now upon us—who have obliged us to cover our peaceful fields with armed men, our fertile valleys with weapons of death, and to color our rivers with blood—who have taken from the laborer his employment, the merchant from his mart of trade, and imposed upon the whole people a burden of debt and taxation which must be answered in the sweat of their children. Shall the counsels of such demagogues be listened to longer?

Shall the incendiaries who have applied the torch to the fabric bequeathed to us by our fathers, be suffered to add fuel to the flame which threatens to consume all, and no reprobation be offered? Will it be permitted that the arm of the Government shall be palsied by the dictation of the authors of the mischief? No, no; unless the American people are bereft of reason and are doomed to destruction. Then let the public voice be uttered with a significance that shall admit of no doubt of its earnestness in condemnation—aye, execration—of all who would render this war any thing but a war for the preservation of the Constitution and a restoration of the Government—of all who refuse to sustain the President in his efforts to save the country in the manner Congress has directed.—Boston Post.

How Gen. McClellan Looks.

A Washington correspondent of the Boston *Journal*, describing a recent review, says: "Little Mac came cantering up, followed by his staff and escort. He rode his powerful chestnut charger, with a common dragon bridle, a plain yellow breast-plait and an unadorned cavalry saddle, with a blue saddle-blanket, but no saddle-cloth or housing. His uniform coat was that of a Major General, entirely destitute of flaps, and with the plain shoulder-straps designating his rank; neither was there even cord or welt on the blue trousers tucked into his high boots. Thus far, he was the unassuming McClellan of other days; but as he wheeled his horse around and faced the troops, I could but notice the changed expression of his countenance since he has been charged with the defense of this metropolis, and has had to reorganize a routed and newly-recruited army. Care has plowed its furrows into his ruddy features, and the good-natured smile of his face has been replaced by a firm contraction of his lips, while his bright blue eyes gleam with determined fire."

Doing Well in His Profession.

A doctor in Vermont had a son who studied his father's profession, removed to a distant State, married, and went into practice. After a lapse of about three years the father visited his son and during his visit he requested the latter to take him round his "ride," that he might see the extent of his son's practice. During the excursion the old gentleman remarked two new meeting houses with graveyards attached, which the younger informed him had both been erected since his residence there. He also told his father that he had very frequent calls to a distance from his regular circuit. Upon the old gentleman's return home, his wife asked him "how Fred was doing?"

"Well—very well—first rate," he replied; he has already filled one churchyard full, another nearly so and is doing a pretty fair chance business all about in other parts of the country."

Stick to your home newspaper. No matter if you are poor; remember none are so poor as the ignorant, except it be the depraved, and they, too, often go together. Keep up your home paper, tho' it may not be as large and imposing as some city weeklies, remember it is the advertiser of your neighbor and daily business, and tells you what is going on around you, instead of a thousand miles away. If it is not as large and as good as you would wish it, pay your subscriptions promptly, and rely upon it, the natural pride of the publisher will prompt him to improve as fast as possible.

Archbishop Hughes' Thunderbolt against the Abolitionists.

PROF. BROWNSON REBUKED.

An Abolition Brigade Recommended

(From the Metropolitan Record, the organ of Archbishop Hughes.)

The October number of *Brownson's Quarterly Review*, has just made its appearance. In a literary point of view it is not inferior to preceding numbers of the same work. The fourth article is entitled

L'ABOLITION DE L'ESCLAVAGE, PAR AUGUSTIN COCHIN, ANCIEN MAIRE ET CONSEILLER DE LA VILLE DE PARIS; JACQUES LECOEURE, 1861. 2Tomes, 8vo.

Under this caption the Reviewer writes a treatise on slavery and the war. We cannot help thinking that this paper, so far as it was intended to influence the Catholic readers of the Review, is at once unfriendly and mischievous. The Catholics of this country have obtained great credit for having entirely kept out of discussions on the question of slavery. Neither do they wish to have that question thrust upon them in a periodical which is supposed to be published in the interest of their religion.

Dr. Brownson maintains that the end and purpose of the war should not be, merely to sustain the Constitution, Government and laws of the country, but to abolish slavery in the Southern States.—Now, we, Catholics, and a vast majority of our brave troops in the field have not the slightest idea of carrying on a war that costs so much blood and treasure just to gratify a clique of Abolitionists in the North. If it were generally known that this is one of the purposes of the war, the drafting of troops would become immediately necessary—volunteers would be few indeed—and the business of recruiting would become even sadder than it is now said to be.

The war is, as we have said, for the maintenance and defence of our government. In the progress of war it is difficult to see what turn events may take in the South, under the pressure of military necessity; but to announce beforehand that one of its purposes is to set the slaves in the south free, and, as a consequence, even arm them against the white population, is to vitiate in popular estimation the high motives by which the Government and the gallant officers in command of the army are actuated.

Napoleon III. announced that France made war in Italy for an "Idea," but the idea was Italy and not furnished by Abolitionism. Here, on the contrary, that clique who aim the battle-field, and become self-complacent in their fanaticism, under the imagination that our brave soldiers are fighting their battles without being aware of it, are teeming with "Ideas," which they expect the country to make up and realize, even by the sword.

True patriots will be shocked at the reviewer's interpretation of what the war means or should mean. They will ask, was it for this, that our countless soldiers fell in battle? Was it for this that many of them, together with their brave officers, are now pining away in the captivity of a Southern dungeon? Take, for instance, Col. Corcoran and his gallant fellow prisoners of the Sixty-Ninth.—Was it for this that Cameron fell on the battle-field, without any friendly eye to gaze on his countenance, while he lay like a warrior taking his rest, With his martial cloak around him?

Was it for this that the noble hearted and gallant Ward, we might say, assassinated on the deck of his own vessel? Was it for this that the unyielding patriot and heroic commander of Fort Sumpter, as well as the equally heroic Mulligan at Lexington, no less than the brave Lyon who fell on the field, were so cruelly neglected, and left to their fate until reinforcements came too late? Was it to carry out the idea of Abolitionism that these noble warriors, and thousands of less distinguished names, have already given their lives, as they imagined, for the support of the Constitution and the preservation of the Union?

No, no. The crime charged against what is called the Southern Confederacy is their wish and attempt to overthrow the Constitution and Government of these United States. Now, this crime has been attempted by the Abolitionists, but not in the candid bravery of the Southern Secessionists.

On the other hand, the Abolitionists, perhaps the ablest man, described the Constitution as a "covenant with hell." The Abolitionists would take advantage of double titles, and in order to be consistent they would have our army to destroy slavery in the South, they themselves sympathize with the seceded States, are endeavoring to destroy the same "covenant with hell." We do not say that all the Abolitionists regard the Constitution in the same light as the author of the atrocious expression just quoted.—But we have never seen that expression or its author repudiated in their speeches, writings or resolutions.

Between the secessionists of the South and the Abolitionists of the North, the Constitution is now in a most perilous condition. The former attack it in front, the latter assail it in the rear or on the flank. The former wish to get clear of its requirements because they think it has not been fairly carried out in their regard, the latter because it is, as they say, a "covenant with hell." Still these Abolitionists profess to be loyal citizens, wishing to preserve the Union and sustain the Government, provided the latter shall abolish slavery totally throughout the land.

Every man has the right to form his own opinion on the existence of slavery, pro or con, as his judgment and conscience may dictate. But if our fellow-citizens of the North are so bent on the destruction of slavery, we would beg leave to suggest that they should form an Abolition brigade, and do at least a part of the fighting, for the advancement of their "Idea." We could suggest the name of the Brigadier-General who should be at the head of this brigade. It is true

he has not acquired, as yet, the reputation of a great commander; he is not, however, unacquainted with the scenery of this battle; and though he never may have seen from a distance the smoke arising from his explosion. His forte, however—and it is no trifling quality in a general—would be science of retreat.—By this Xenophon of old, with his 10,000 men, immortalized his name. The only apprehension to be entertained is that in retreating our modern Xenophon would leave his thousands behind. Still he could quote the example of one of the greatest captains of this country or any other, who retired with a very small retinue from Moscow, the ancient capital of Russia, leaving his magnificent army to follow at a remote distance on their return to Paris.

The Brigadier-General of the Abolition brigade would pass necessarily thro' Washington, where the President and members of the Cabinet would be likely to review them in more than one sense. Supposing they got a pass across the Potomac and entered into the tented field, now occupied by our gallant troops, imagination can hardly conceive the reception that would await them. They would be men of rank, men of wealth, scholars, gentlemen, and taking their position, if a position were permitted them, they would cast to the breeze and flaunt before the eyes of both armies, the motto to which we have referred. It can be so conveniently painted on the smallest banner, it is so expressive—so brief in words—so comprehensive in meaning, and so easily remembered.

THE CONSTITUTION OF THE UNITED STATES IS A COVENANT WITH HELL.

The Brigadier-General whom we have in our mind's eye is the same who published in this city that, after slavery had been disposed of in the South, "Popery must be looked into." He professes to be a loyal citizen, but this is a curious method of inducing other citizens who are truly loyal to rally to the support of the Constitution, the Government and laws of our country.

Even our Catholic Dr. Brownson holds that slavery is the cause of the war.—This happens to be simply impossible except in the sense that a man's carrying money on his person is the cause of his being robbed on the highway. Slavery existed since the Declaration of Independence and before. And if it ever could have been the cause of civil war among the people and States of the Union, or of the Colonies, that civil war should have broken out say eighty or one hundred and twenty years ago. Slavery, therefore, is not the cause of the war. There is nothing new in it.

Sometimes it has appeared to us that Abolitionism, if it be what it has been described by some of its most prominent interpreters, stands in need of a strait jacket and the humane protection of a lunatic asylum. It would desire to do the thing completely that some 4,000,000 of slaves should be emancipated in one day, if possible, even in one hour. But it has never thought what is to become of these unfortunate people after their emancipation. They would not have a square inch on the surface of this globe that they could call their own.—Where could they sleep on the first night after their chains had been broken?—Either on the land of their former owners, which would be a trespass, or on the highway, which public convenience could not tolerate. Where are they to go, gentlemen Abolitionists? Supposing they sleep somewhere the first night, where are they to get food for the next day? You would have destroyed the relation between them and their masters.—And after having done this mischief to both parties you could not expect their masters to still provide them with food, clothing, medicine and medical attendance.

Whose business will it be to see to all this? Will it be yours to simply look on—rub your hands at the triumph of your inconsiderate policy—and having disrupted the whole social fabric in the Southern States, to leave the emancipated negroes and the white population to fight it out?

Is this what you mean? Are you honest in your theories? If so, why not have proposed to the nation the setting apart of some portion of our yet unpeopled territory, say a patch of land as large as England, to be settled by these emancipated slaves, if emancipation were possible? Why not put your hands in your pockets and invite your neighbors to do the same, for the erection of huts, or the procurement of even a few rude implements for the maintenance of these four million of aboriginalized negroes, at least during the first year, for the procuring of seeds &c. various kinds, agricultural and horticultural, to be planted and cultivated by their own hands in view of the second year, when they should have to depend in a great measure upon themselves?

But we have seen another part of your scheme, which is, that the negroes, once emancipated, might diffuse themselves throughout the free States, and especially in the North. Well, you have had them in the North, and there are some still remaining, but they are becoming few in numbers, and dwindling down after the style of the Indians. How do you treat those that you have? Are their feelings not outraged on every corner of our streets? Are they not called "black niggers," with a tacit approval even of those who may have a hand in their running away? Even in this great city of New York, though their money is just the same as that which white people use, they cannot be admitted into an omnibus or railroad car occupied by white people without being rebuffed by a printed sign that it is a privilege, and not a right.—Are these the benefits which you intend to bestow on the liberated negro population of the South? What else? In

the South free blacks are sometimes the keepers of respectable hotels, and wealthy planter choose to patronize them. In the North if a black man were rich enough to purchase the Astor House he would have no white guests. All these things should have been foreseen and looked to by philanthropists before attempting to inaugurate a second massacre like that of St. Domingo. Now, before concluding, one general word about slavery. We know from sacred writ that Abraham possessed slaves; that Job, in his plaintive mood, pleaded before the Almighty his kindness to his slaves; that Moses did not strike at the root of slavery, but only mitigated the hardships to which the bondsmen were otherwise subjected; that our divine Savior did not teach or prescribe any law in reference to that especial topic; that the Church, in the exiles of her influence, employed only religious and moral suasion to remove the dangers which surrounded both masters and slaves in their mutual relations to each other. Now, not to speak of other legislators, the Catholics of this country, and perhaps the Catholics of Christendom at large, have made it a rule to imitate the example of our Lord, and to avoid—except in the way of the church, as above referred—all interference with slavery where it is once established, and constitutes an element in social and civil life. For this the Catholics have been praised, and no article in Dr. Brownson's Quarterly Review can induce them to forsake the wise and good old paths of our Divine Master and His Church.

The author whose works the writer in Brownson's Review professes to criticize, viz: Augustin Cochin, knows nothing of what slavery is in the United States. No European, unless he shall have lived a long time in this country, is qualified to write on this subject as it is known here. There is no analogy between the slavery known among the pagan nations, whether of Greece or Rome, and that which is recognized in our Southern States. In the former cases the slaves were, if not altogether, at least generally of the Caucasian race.—They were oftentimes the countrymen of their masters, speaking the same language, and not unfrequently by far the superior of their masters in education and refinement of manners. For them the transition from bondage to freedom, under the auspices of the Church, was an easy and almost imperceptible transition.

Slavery is derivable from the earliest annals of the human race. The first necessity of a man, not being himself the head of a powerful family, was to cling for protection to some such head. He became a slave voluntarily, but on condition that he should be protected; for if he strayed from the family, he became immediately an outcast and a foreigner, and liable to be seized and brought into servitude by those who choose to take advantage of his unprotected condition.

As time went on, families, especially under the Mosaic dispensation, were aggregated into communities, civil rights became reorganized, and the whole social system, including the rights of slaves and masters, were surrounded and protected by laws, human we should call them, but in the case of the Jewish people, laws of divine origin. Nations must always precede the legislation; and the laws of Nations could be nothing more, at any given time, than either a mutual agreement among themselves or a reciprocal understanding among them.

Now, down to a recent period, the law of conquest in war gave to the victor the right of life and death in reference to his captive. In modern times the progress of civilization has mitigated, even in war, this stern rule. Civilized nations no longer turn their prisoners into slaves.

We wish to remark, however, that there is no analogy between ancient slavery and that which prevails in this country.—When the Spaniards obtained a footing in South America they began by burying whole nations of living Indians in the deep caverns of their gold and silver mines, to dig out for them the precious metals there hidden. Their bishop remonstrated—they appealed to the Pope—the practice was condemned, anathematized—because the Indians were naturally free men, and it was a crime against the Lord and His Christ for avarice to bring them down into the bondage of slavery. Their attention was drawn to the condition of the negroes in Southwestern Africa as likely to supply the want of labor that was experienced by the invader. The Holy See never approved of this nor the other system. But the Holy See has only a voice, and no armies to regulate the interpenetration of justice and injustice even among Catholic nations, round the globe. The African slave trade commenced, and the existence of slaves in the Southern States is its actual consequence. We can not go so far as to agree with an eminent Catholic jurist and lawyer, in saying that slavery is a Divine institution. The rest of his eloquent dissertation on that is far from being out of harmony with the principles of the Catholic Church. It is at least a Divine permission of God's providence. And now let us look at the matter from beginning to end.

Africa, it is well known, is a country of savages, not having the slightest gleam of hope as to prospective civilization. We say that, in all the south-western section of Africa, there is no such known as the idea of a natural freedom. The tribes in the interior are in perpetual war, and the laws of war among them are, that a prisoner may be executed on the spot or sold as a slave. It is but lately that the savage called King of Dahomey immolated 2,000, some say 5,000, of his prisoners, or subjects, to crimson with their blood the grave of his equally savage father. This was according to what, in the barbarian spirit of that country, was called "the great custom." Now, if our philanthropist of the abolition school would pay the slightest attention to the instincts and hopes of humanity, whether in Africa or elsewhere, they would easily comprehend that these two or five thousand victims would prefer slavery to decapitation.—

This they might understand from what goes on here continually—viz: that a poor prisoner who is condemned to death by the laws of his country chooses invariably, if merry should interpose, the penitentiary for life in preference to the hemlock of the gallows. This is human nature, of which our Abolitionists do not appear to have any adequate conception.

Now, suppose that the savage King of Dahomey sent his subjects or prisoners to some of the factories on the coast and sold them as slaves, would he be more guilty than if he had their heads cut off? Suppose the slaves at the dock should buy them of their barbarous tyrant, would they be doing wrong? They would only have to choose between leaving those wretches to be butchered or transported to some of the slave colonies of America. We, of course, believe that no genuine Christian—no decent man—would be engaged in this kind of business; still, we cannot discover the crime even of the slaver in snatching them from the batteries prepared for them in their native land. When they arrived in those colonies, would it be a crime for humane masters to purchase them at a sum which prospectively might cover the annual or semi-annual wages given to laborers in other parts of the world? Those purchasers should be bound, and if they are men of conscience they would be bound, to take care of these unfortunate people. Under the circumstances, it is very difficult to discover in a purchaser any moral transgression of the law of God or of the law of man, where traffic is authorized. The terrific part of the question is, that not only the individuals brought to the American continent or islands are themselves to be slaves, but their posterity, in like manner, for all time to come. This is the only terrible feature about American slavery. And yet is not a feature of the condition of mankind in general. Original sin has entailed upon the human race its consequences for time and eternity. And yet the men who are living now had no part in the commission of original sin. The drunkard, the thief, the bad man of any description, entails upon his posterity evils which the forfeiture of his own personal life cannot prevent or repair.

We are aware, indeed, that on the score of morality much can be said with truth against slavery. The Marriage bond, creating the relation between husband and wife among slaves, is not always respected by their masters. Families, if one can call them so, are broken up—the husband sold in one direction and the wife in another, whilst their children are disposed of according to the highest price offered from any point of the compass. These are hardships, but except in the right of selling an dispersing families, they are not, unfortunately, peculiar to the South. The degraded condition of thousands of females in our cities in the free States furnishes a hint that it is for those who are without sin, to cast the first stone, that man should take the beam out of their own eye before they attempt to spy out the mote of their neighbor's. Nay, we would ask, is there a moralist, even of the Abolition school, who does not know that there is prevailing in all our free States (and possible in many of those in which slavery is recognized), an occult science by which in order to protect unmarried females from public shame, both the mother and her unborn child are destroyed by a brutal, barbarous operation.

This topic may be taken into consideration by our philanthropists, but it cannot be treated of by a newspaper with any regard for the decency and delicacy of pure morals.

But we are tired of this topic and we have only now to say that we despise, in the name of all Catholics, the "Idea" of making this war subservient to the philanthropic nonsense of Abolitionism.—In certain localities Abolitionism is used to elevate some aspirant to office.—But Statesmen, once elevated, view the question as statesmen are bound to do.—If they are charged with administration of the Federal Government, they are bound to look to the North and to the South, the East and the West, with the same just and impartial appreciation of the rights of all our people. If any portion of the people should array themselves against the Government, then that portion should be brought to order either by civil law, if that would be submitted to, or at the cannon's mouth. But to suppose this war a trick by which, adroitly managed, our Government and our brave troops are made, or hoped to be made, blind instruments of Abolitionists to carry out their "Idea" in the Southern States, is an insult to the North generally, and Catholics generally. We have a Government. That Government professes to guide its administration according to the requirement of the Constitution. That Government, under the sanction of the Constitution, has been created by the people themselves. Having been thus created, if it should be left unsupported, the people will have turned traitors to themselves, and allowed the Government to abdicate. Nothing of this kind can, of course, ever happen; but in the mean time, the actual Government of the United States, shall and must be supported by all the treasures and all the blood, if necessary, of loyal citizens. But at all events, it must be supported.

To Mary.